RELIGIOUS.

FALLING LEAVES AND BISING HOPES.

Services and Sermons in the Churches.

A Pulpit Blast at Political Pretenders.

TELLING THE TRUTH WITH CHARITY.

Emancipation Through the Death of Christ.

What to Read and How to Read It.

orthern lakes, charmed by the changing folito witness the Jerome Park races. The natu uence was that all the churches were filled e usual attractive features which attend Sabbath services in this city during the season. Below will be found reports of sermons in the national capital, the metropolis and suburban cities.

NEW ENGLAND CONCREGATIONAL CHERCH.

The New Beecher of New York from New England-Christianity Mude Easy-Short and Simple Method of Finding God's

son, pastor-elect of the New Engiand Congregational Church, is, it must be conceded, nothing short of a remendous success. The society of whose spiritual welfare Mr. Merril has just taken charge have en holding their meetings temporarily in Rutger's chapel, Fifth avenue; but they are now about to move to the elegant and more commodious church Madison avenue, where the congregation will asfor spiritual devotion and instruction next Sunday. It was ruft provide a more spacious edutee for the new preacher. The little chapel on Fifth avenue was inconveniently crowded yesterday, and the congregation was composed of what appeared to be the mother-of-peari chips of upper-crustean society-the initial figures and substantial units of THE NEW PREACUER

has just been imported from New England. His ne as an eloquent expounder of the Gospel at first appeared like a far-oif ripple on the waters of Yankee Christianity; but the circling wave gradually expanded until it reached the and shores of Gotha mite piety and moisiened the devotional sands of Murray Hill, whereupon the goaly of that brownstone region thirsted for the perfumed waters of life and formed a religious "ring" for the purpose of se-curing the exclusive ministrations of a clergyman eloquence genius and scholarly ments give promise that Plymouth church etton. And the society are fully their choice of a minister. Mr. Richardson is a man of stout build, about five feet six anches nigh, with a bright, intelligent face, a ken eye, a clear articulation and a sweet and ringing voice. His heavy mass of iron gray hair is combed straight back from a broad, well developed forchead, and his close shaven features are until and benevolent looking and give him a sort of modest presence that is pleasant to greet. His religious opinions appear to be founded on a broad spirit of liberal Christianity, and in preaching he keeps as far away from the cant of lirial-fleepish laminity as from the practice of avoiding the disagreeable truths of real religion which is only too common among the fashionable soul-savers of the period. His sermon yesterday, of which our space permits us to give but a baid outline, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like an effort at Christian contine, was fauch more like and of cloquence in the style and a smooth by with a soft Brussels carpet; but there was a charm of cloquence in the style and a smooth produce and deserve to be complimented for

and a smilling grandeur in his unmistakable carnestness and genuine feeting, that made the undinted truths of Christianity bearily welcome even to these who must tremble to think that the needle through whose yet that well known camel could scarcely pass is a modern stitching implement instead of one of the wicket gales in the walls of Jérusaleut, where the city taxes were collected from country merchants.

Anter stinouncing that the services would take place in the new church on next Sunday, that formal investment of the country made and the formal investment of the new church on next Sunday, that formal investment of the new church of the formal investment of the country made and the formal investment of the security of the society would take place at the residence of Mr. Bune. 107 East Thirty-dist street, the preacher began his sermon, taking for his text, John vil, 17. He said that when Christ had gone up to Jerusalem to the feast, there was a great assembly of Jews from all the provinces, who went there to see Jesus. Some believed He was God and spoke Driven truths; but many refused to believe, and skeed how can this man, who never studied in any of the great schools of loarning, providing the formal mighter works than these. The leading men of Jerusalem uncertook to settle the questron by the record, whether they undertusted the formal mighter works than these. The leading men of Jerusalem uncertook to settle the questron by the record, whether they undersood the record or not. How were they to know Well, Christ gave them the rule—"If any man shall do My will be shall know whether I am God or hot." Why do great men—men of profound learning and research—differ shout the pure truth Christ gives all men fiberty of thought and search. as well as the great proposed of the christian than the profess to teach astronomy, and we cannot learn the pure truth to how any possible of the christian than the profess to teach astronomy, and we cannot learn the fundamental to be learned, for the truths of the fundamental t

off from her like

"You may think," said she, "that you can prove yourself right by what your books tell you. My popinions have been acquired by practical experience. I feel the truth, and have if proved to me every hour of my life. My heart tells me I am right, and that is more than yours does." (Laughter.) Christ be an with the poor. He adapted His truths to the humblest capacity. His truth was a fount of living waters, bubbling direct and perennal from the throne of God. It is Christianity. It is not a mere creed nor a catechism. Some creeds teach as one portion of Christ's truth and some another. One tells us they are all comprehended in a certain "Thirty-nine Articles," stretched out before us, one article after another, ike prepositions in Euclid. Does God ever teach us any thing in that scientific ways if He had, we never should have heard of it.

How Does God Teach Botany?

Go into the Central Park and see. Every thing in mature comes according to a boautiful law. He scatters His truths in every direction, in order that we may have the pleasure of finding them. "I was once landed a tract," said the preacher, "which (the writer said contained thirteen truths, and unless I believed they were all the truths of Christ, I could not be saved. Well, I risked my salvation so far that I did not believe a worn of the tract. If I were brought thirteen buckets of water here, all the way from the Ningara river, I would just as soon believe that those thirteen buckets of water here, all the way from the Ningara river, I would just as soon believe that those thirteen buckets of water here, all the way from the Ningara river, I would just as soon believe that those thirteen buckets were the Ningara Fails themselves."

CHURCH OF THE MESSIAN.

A Blest at Politicians-Crime in Hick Places Segmon by the Rev. George H. Hepworth. Notwithstanding the fact that the religious market is just now well supplied with preachers who have gained eminence in their profession, the Rev, Mr. gained eminence in their protession, the key, Mr. Hepworth is not only cloquent and learned, but very original, holds the position he at once obtained when he took possession of the Messiah pulpit as one of the foremost of our metropolitan pulpit rhetoricians. In contradistinction to the sleeping shepherd of flocks who wake up once a week to yawn out the purport of their weak but plous dreams, Mr. Hepworth is a live preacher. He knows and understands the Bible, but is careful to distinguish between the force and value of letters, in the form of epistics, addressed by St. Paul to the Romans, and the general direction given in the Testament, which apply to the citizens of New York and all the modern civilized world. In other words, his mind is unclouded by bigotry and untrammelled by conven-tionality. He places himself in the van of this ac-vancing age, firmly treads upon the rising thorns of superstition, and, regardless of the assailants of ams of Christ and the rights of man, presse forward. Any religion or system which is antago n stie to the spirit of this culightened age gets no

n stie to the spirit of this enlightened age gets no mercy from him. It is not, therefore, extraordinary that he should, in the discharge of what he believes to be his duty.

POUR PIOUS HOF SHOT INTO THE TANKS OF OUR COUTUPL POUR CARES. His church yesterday was crowded to excess by a cory attentive and perhaps very devous congregation, many of whom were not members of the flock, but who were attracted by the advertisement that Ar. Hepworth would tell all he Knew about "Conscience." Their sensational expectations were not disappointed, as the following abstract of the sermon will show.

mon will show.

AFTER THE USUAL SERVICES
the reverend gentleman took his text from John viii.

5. "Being convicted by their own conscience." He began by saying that God has put into every soul a mysterious faculty whose function is to make us hanny or wastend. began by saying that God has put into every soul a mysterious acoustly whose function is to make us happy or wreiched, as our lives are virtuous or vicious. No man can get wholly beyond the reach of his conscience. He may cover it up beneath a pile of excuses for wrong doing; he may even set about to prove logically: for shat matter he may succeed after a fashion in doing so; that a man's conscience is only a myth; still he cannot chase away his desire to have its approval or his fear of its condemnation. Men of bad lives have almost stifled their consciences, but not quite succeeded in ridding themselves of the troublesome visitor, for such men are always inrassed by the fear that the world has found them ont. They have no peace, they enjoy no rest, they live in a state of chronic fear, and even in their dreams the gnostly and grim face of the sheriff is always peering about to find them. This conscience is at once our best friend and our worst enemy. Do right, struggle for self-victory, conform to God's laws as you interpret them and as they are revealed to you, and a sense of rest steals into your life, the whole world seems brighter to you, and everything tends to make you contented and happy. Conscience is thus the ruler of your life. It is the PRESIDENT OF THE SOUL'S REPUBLIC, it is the emperor of all spiritual dominion. It will be obeyed implicitly, or its penalty is as sure as fate. God sent Christ into the world to tell us that the first duty of all our faculties, of our ambition, our love of money or fame, is to elect conscience to the supreme place. Sometimes our avarice, or our desire for revenge, or our selfshness, usurps the power, and then how poor and wretched do our lives become. As when an adventurer by some bold comp detail delinones the rightful lord, and putting the imperial robes on his own shoulders wears them as A BRAGGART AND A TYRANY.

So when conscience is unthroned the whole life runs to waste. But there is a public conscience that needs cultivation and care as well as an individual

whatever. The good man reads alls paper at breakfast table, and as his eye runs over the horrid recital of crime in high places he merely shrings his shoulder, as if to say, I told you so, and that is ail. Do the men, the strong-minded Christian men of this city appreciate the fact that the power to redeem New York from the hands of political and judicial Philistines is really in their keeping? Do they understand that it is just as truly their duty to see to it that honest men are put into high places as it is to see that their own cicrks and salesmen are men of character? I take it that

THE FUBLIC CONSCIENCE

Is very elastic. If I tell you, Christian friends, that you who sit here and listen to my words are partly responsible for this state of things, you will shake your heads in doubt. But my words are true. It is the fault of the strong men of this city that New York is plundered every year. The best men in the community are responsible for the actions of the worst men. You could turn the stream of the public indignation and cleanse these Augean stables of city politics if you had the mind to Waen the conscience of the individual is properly cultivated the public conscience will prick us to a sense of our obligation in these matters.

LVRIC HALL SERVICES.

The Cross and the River Nile-Life the Result of Donth-Man's Selfhood and Its Advan-tages-Germon by the Rev. O. B. Frething-

Sunday, and although the same sermon is not always preached there, little difference can be detected in the subjects discussed—love, harmonious intercourse among mankind and self-sacrifice being more or less the topics usually dilated upon. There was a fair attendance yesterday, and the services were listened to and participated in with an amount of listlessness which probably accounts for the society being a radical one, for it is very radical in that respect. Testeriay, however, may have been the ex-ception to the general rule. The sermon was unu-sually long and fatiguing, and it may have been only casual

VISITORS WHO DOZED SOUNDLY singing of psalms had been gone through the Rev. O. B. Frothingham rose from his seat like a spectre, stood still a moment, and advanced to his desk,

of articulation, for his vocal organs seem to with the wrong way, and the sound appears to go in

a mysicrious source of the river came down in the spring the tide and filed the channel deeper and deeper, the inhabitants watched these crosses with an astress that meant to them life or death. As the water rose their positions rose with it, and as the current of the river touched the transverse beams joy spread through the land. Tacir harps twanged and the timbrels were sounded, the procession of the priests moved up and down, for as the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was the great river touched the transverse beams it was collected to the form their homes, only to return, however, to build them anew and cultivate the ground when the swollen river subsided. The cross meant, incidentally, destruction. Life was the result of the death. It was curious that Christianity dated its birth from the death of the Redeemer. The cross, however, was no timitation, but an expansion; no death, but the revival from death. The cross meant no narrow going down into the ground, but a wide outreaching of power. The cross meant the exuberances of life. It was the sign of life. The reverend gentleman then alluded at considerable length to the

seidshness of men in hoarding money, in giving full vent to their passions and wasting their resources for their own individual gratification. Example in this way was fruitful. The man was not poorer because he denied nimself amusements, nor did he make any sacrifice by so doing, since he was gaining all the time. If one man died cowardly his death encouraged cowardice. Life kept widening its circle, and what was cailed sacrifice was but thes passing into a larger sphere, and that which seemed narrow at the outset was all the while becoming more generous. Self meant justice and nobility of purpose, and it should be every man's business to see that there was less crime, less poyerty, less bloodshed, less sin. After exhorting the congregation to love mankind and advance the cause of religion generally, the reverend gentleman concluded a very long discourse, and the concluding portion of the services was proceeded with.

AMERICAN FREE CHURCH, MASONIC HALL.

mancipation Through the Death of Christ-The Ancient Presbyterina Mode of Sitting at a Table-Sermon by the Rev. Charles B.

Yesterday being communion Sabbath at the rican Free Church, Masonie Hall, Thirteenth street, the attendance was upusually large, and the reliminary observations made by the Rev. C. B. Smyth were listened to with marked attention. A addition of seven new members to the congregation, most of whom were from the pastor's late charge in Eleventh street. The services were conducted according to the ancient order of the Presbyterian Church, a table being placed along the transept aisle, covered with a cloth. The reverend sentleman selected his text from L Peter, il., 24—"Who his own self bare our sins in His own body on the tree, that we, being dead unto sin, should live unto righteons

ness." This text, he said, introduced a subject which was the most appropriate for the occasion. The preacher, after an introduction based principally upon the context, dwelf upon the two points contained in the text, viz.;—First, the work which Christ is said to have performed, that or BRARING OUR SINS, and, secondly, the object sought, "that we, being dead anto sin, should live unto righteousness." Ender the first head he combatted the ancient Gnostic doctrine, that Christ suffered only apparently, and argued that the word "own," as used, showed that his sufferings were real and proper; he also sustained the evangelical view of the atonement, arguing that the Saviour's afflictions were not merely intended to exhibit an example to us to follow, but also to make vicarious atonement for all

CONSIDERING THE ATONEMENT

our sins. Under the second head he carnestly urged the duty of

OONSIDERING THE ATONEMENT
as not designed to excuse us from obedience, but to lead us therete, inasmuch as Christ came not to save His people in, but from, their sins. In expatiuting upon these ideas he illustrated by reicreace to the subject matter of the sixteenth chapter of Leviticas, where the atonement appointed to be made under the law is mentioned and the priest is represented as laying both his hands upon the head of the scapogoat and contessing over it the sins of the people. This, the preacher said, was typical of Christ, on whom "the Lord hath laid the iniquities of us all" and to whom John the Baptist referred when he pointed out Jesus and said, "schold the Lamb of God, that taketh" (literally beareth) "Zway THE SINS OF THE WORLD"—

THE SINS OF THE WORLD"—

the bearing of our sins meaning not only the enduring of the punishment of them, but the carrying of them away from us, so as to free us from the existence and dominion of sin. In this connection he introduced an appropriate simile drawn from mercantic life—a merchant's ledger with a debit and credit account. He compared God to a generous creditor and the sinner to an insolvent deutor. In the account there were no entries to the debtor's credit showing any payments made by him. The entries were all debits. But on the credit side there was entry of a full payment made by Carist for the debtor, and the Father, in view of that, had drawn over the other entries his pen.

Of his son, and this blotted them out forever, so that they should not appear in judgment against the penitent believer.

The sermon being ended, he explained the nature, use and end of the Lord's Supper, warned the impenitent against unworthity partaking of it, and invited all true believers to join in the celebration, after which and the singing of a psaim as descended to the able and commenced the distribution of the elements by reading the words of the limition of the elements by reading the words of the limition of

ATTORNEY STREET METHODIST EPISCOPAL CHURCH.

"The Falling Leaves"-Sermon by the Rev.

The Falling Leaves"—Sermon by the Rev.
J. P. Swift.

The congregation yesterday at the Attorney street
Methodist Episcopal church was rather smaller than
usual, not withstanding the fact that the Rev. J. P.
Swift, paster of the church, was to preach an interesting sermon on the subject of "The Falling Leaves"—a most appropriate one for the season when one meets everywhere strewn upon the ground reminiscences of the decay of the foliage.

After the usual services of the Sunday had been gone through the reverend gentleman began his discourse by giving a brief description of the fall of the leaf, of the departure of the summer and of the initiation of autumn. He said the summer is gone, the aweet songsters are about to take their departure and stern winter will soon held us in its icy grasp. Every thing looks as if it were decaying, dying out. But this season of the fall is quite as beautiful as any other. The spring certainly cheers each one with its brightness, the returning green of the fields and the budding of the trees and flowers are sight sufficient to send a thrill of pleasure to every heart. But the autumn also has its beauty, for with the FALLING LEAVES it also brings the golden fruit with which we fill our cellars. And what mere splendid view can nature boast of than that of a forest with its many tinted leaves, whose varicolored tints art has tried to imitate in vain. Thus it will be seen that God's hand has not failed to render the season of decay pleasant as that of resuscitation.

When we see this failing of the leaf a feeling of sadness creeps over us; we say to ouselves we, too, must fall; and when the spring comes again to clothe the trees with their verdant garments, we ask, shall we be here to enjoy it? Then do we examine ourselves and question our hearts as to course by giving a brief description of the fall of

whether we, like the leaves, have fulfilled our mis-

have refund from Persecute towards countries. A to have new remised, but it was only been been the over the over the over the countries to be a first to a first the countries of the countries o

It was intended by a wise Creator that tmoy should protect the weary traveller from the rays of the moonday sun and afford shelter to the beasts of the field, and this they have accomplished. Have we performed the duties of our station? have we helped the unfortunate and comforted the afficed? liave we been strong under temptation? Have we acted as sons of Christ and followed His cross? These are the questions we should ask ourselves, and if we can suswer in the affirmative, then the falling of the leaf will be to us a joy, for it will tell of the happy time when our mission is ended and

CHURCH OF THE STRANGERS.

Paul and Festus-Sermon by the Rev. Dr.

Deems preached upon Paul's famous reply to restus:—"I am not mad, most noble Pestus," found in Acts xxvi., 25. He first gave a history of the circumstances which led Paul into this predicament, showing that the early Church was not any purer than the predicament. than the modern. The audience and the preacher were then painted. Festus, frivolous and worldly; Agrippa, a royal voluptuary; Bernice, an incessuous beauty, and Paul, a clear headed, great hearted penuty, and ratt, a clear nessen, great nearest apostle. The speech of Paul was so moving that Festus cried out, "You are beside yourself!" But being a gentleman, and seeing that it would be base to insuit a prisoner, he politely added, "Much learn-ing has made you mad," Somebody is crazy. If Festus is sane

to manit a prisoner, he politely added, "Much learning has made you mad." Somebody is crazy. If Festus is same

Festus saw this. So did Paul, but turned the charge with retort courteous by emphasis and gesture, and as if he had said, "Truly one of us as mad; one it is not 1." The question of the sanity of true Christians was then taken up and discussed. According to the accepted analysis of man's inner-constitution if there be derangement it must be in departments of the intellect, or in that of the emotions, or in that of the will. Where is it in the case of the Christian? Does he fail to beserve as accurately, to compare as thoroughly, to reason as logically as other men? Or does he fail to have the emotions which healthfully follow any correct course of reasoning? Or does his will capriciously and arbitrarity break the connection between right reasoning, right resing and right action? Where is the madness? First, he believes there is a God who made and governs the universe. He took that from intuition or reached it by logical processes. Now, what you must prove is not that he has made a mistake or a fallacy in reasoning, for all the greatest minds do that, but that his belief in this proposition or the mode by which he establishes it proves a diseased mind. He

FEELS TOWARD GOD AS A MAN SHOULD towards his Maker and governor. Is that mental disease? The question is not whether there is a God is diseased for feeling as a christian does feel. He strives to conform himself to this relation. The question is not does this relation exist, but is a man diseased because he is striving to adjust his life to's relationship which he himself believes does exist?

question is not does this relation exist, but is a man diseased because he is striving to adjust his life to a relationship which he himself believes does exist? Secondly, he believes that the Heavenly Father has revealed himself in the Bible. The question is not whether the Bible be inspired, but whether a man is necessarily deranged who believes that it is probable God would make some revelation of himself, and probable that the Bible is that revelation. If so, then all the greatest masters of science and leaders of civilization for the last thousand years have been as mad as Paul. Then, the Christian feels as a man ought to feel who believes the Bible to be from God, and strives to act accordingly. Surely this is not insamily. Thirdly, the Christian holds his sins up to the teachings of the Bible. If that be true, an intense hatred of sin must follow. Here a picture was painted of two men, each

TISD TO A CORFSE;

one careasing and embracing the horrid thing and refusing to be separated; the other struggling to be freed, pleading with man and late, angels and God. to free or kill him. Which is the madman? The former is Festus, the latter Paul. The Christian seeks to have his inner nature renewed. Does he not proceed scientifically? You purge matter with matter. You would not try to relieve an obstructed billary duct by recuting a beautiful poem to the patient. Matter to matter, spirit to spirit; that's God's obvious law. The Christian ries to submit ma spirit to the highest and holiest spirit. Is that any proof of intellectual tananity? Will not any candid abelist say that, with his view of the case, the Christian is acting with the greatest good sense, in a method justified by all science? The sermon was concluded by an appeal to Christians. It is madness to profess the high betters of Paul and lead the life of Festus. In any event it is better to be a consistent, happy, earth-conquering, human-winning madman than a weak, miserable, cowardly philosopher, to whom life is all puzzle and death all terror.

SWEDENBORGIAY CHURCH.

Rev. Mr. Ager.
The church at the corner of Clarke street and Mon

roe place, formerly occupied by a Universalist so ciety, is now used for the proclamation of the Gospel ording to Swedenborg. It was partially filled yesterday morning with an intel the Rev. Mr. Ager. The preacher chose for his sub-ject the account of the seven years of famine and the seven years of plenty during the rule of Joseph under Pharoah in the land of Egypt.

He said this is a part of the dream of Pharaoh in-

He said this is a part of the dream of Pharaoh in-terpreted by Joseph. During the seven years of the plenty Joseph gathered corn like the sands of the sea, and the years of famine consumed it so that the pienty was forgotten. This history, like the rest of the Word has its spiritual signification. In a general sense the years of plenty represent child-nood, the time when spiritual food is stored up; the years of famine represent the after life, when trial brings these stores into use. I will quote briefly from

hood, the time when spiritual food is stored up; the years of famine represent the alter life, when trial brings these stores into use. I will quote briedy from

THE WRITINGS OF THE NEW CHURCH.

Infants are first of all it a state of good, of innoceace and charity. This good flows in from the Lord in Infants, As we advance in years this good is drawn inward and kept in the interior, so that without the good of infancy man would be worse than the wild beasts. Hereditary laws are infants, but this evil is in a quiescent state in childhood and the good has sway. The Lord fills the child with innoceace to be garnered up for the years of famine. This is

A TIME OF GREAT RESPONSIBILITY to Darents and teachers. The season of innoceace is terminated by the gradual awakening of the hereditary tendencies to evil. This season innoceace is terminated by the gradual awakening of the hereditary tendencies to evil. This season is longer or shorter as these tendencies are kept back or encouraged. This period is the obe when influence and example are so strong. Teaching must be practical, personal. What we are affects our children more than the truths that we instil. Children cannot learn abstract truths about God and duty, but they can be taught much by companionship, of love, duty, heaven and angel life. They can be taught what they ought to do, how to treat their compatitions. As memory is goed at this time, it is the best period for teaching them the literal word. We are not to fall into the error that they may receive instruction or not as they fancy, although we must make instruction as pleasant to them as possible. But it is in religious teacaing as in securar; children must be impressed with its future usefulness. They are not expected to see all the uses of truth. And there arose a ter.

THE YEARS OF PLENTY
seven years of famine. This period begins when the hereditary tendences gradually wake in the child. The state of childhood is not a regenerated state; it is a quiescent state. Regeneration comes from meeting evil,

FRENCH CATHOLIC CHERCH, TWONTY-THIRD STREET.

Sermon by the Right Reverend the Bishop of New Orleans.
The services at the French Roman Catholic church

were rendered more than usually interesting on yes-terday by the presence of a church dignitary robed in purple. During the period that elapsed between the commencement of mass and the gospel curiosity was on the alert, figuring to itself who the important personage might be. Notwithstanding the solemnity of the occasion there were those even among the fair ones who surreptitiously glanced over their prayer books, appearing more intent on studying the features of the bishop, as such he THE BISHOP OF NEW OR.

gregation, promising them that them in his prayers. Pray also th de l'Egitse, may escape with hon pritical position. She has a righ hale and fresh looking. His fine cou is in appearance something like the the Roman Senators to have possess

ST. JAMES' LUTHERAN CHURCH.

for the Scandianviene.

A very fair congregation gathered in this church yesterday morning and listened to an interesting report of the proceedings of their Synod, which mad been in session last week and the week previous in been in session last week and the week previous in the town of Ghent, N. Y., and from which their pastor, Rev. A. C. Wedekind, had just returned. A brief ritual, condensed from the Anglican Church Prayer Book, preceded the sermon. The hymns used, too, are mostly from English collections, and very much of the old country spirit seems to be preserved in the services throughout. One of the first objects that strikes the eye of a stranger entering the church is the sounding board above the and above all the phrase "We preach Christ." And

and above all the phrase "We preach Christ." And the sermon and the exposition of the Scripture lessons gave practical evidence that Christ is the alpha and the Omega of the preaching in St. James'. CHURCH DISCIPLINE.

The gospel lesson read was from Matthew xviii., 15-20, in which the Saviour lays down rules of church discipline in regard to an offending brother, and uses in the same connection that remarkable passage which the Doctor said had been so oft and so greatly perverted by Romanists, namely—"Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall bond on earth shall be loosed in heaven." The evident meaning of which passage, as declared by the preacher, is that, in enforcing the discipline of the Church, any offending brother who shall be restored to fellowship by his brethren that decision shall be ratified in heaven, and any who may be expelled such decision shall be equally bluding in beaven, because wherever two or three gather in the Savieur's name. He is with them, guiding their deliberations and controlling their spirits so that their decisions may be according to the Dryine Mind.

which the Apostle James presided. It was composed, as we resat (Acts xx., 4, 22), of the clergy and lafty of the Church, and was called especially to pass upon detrinal points that had entered into the mission churches of Galilcia and Asia Minor as disturbing elements. It took place about seventeer years after 8t Paul's conversion, and as he ambarnabas and Peter and others had travelled everthese provinces, founding churches and gathering in converts, questions arose in regard to circum cision, some contending that the converts to Chira tianity should be creumcised according to the law of Moses. In the synod there was much dissension and disputation on the muter until Paul and Peter stood up and made their missionary reports, and electared how God was no respecter of persons but had poured out his spirit upon the uncircumcised Gentile converts as well as upon the introducised Jews. Then James gave the declaro of the council, which declared that faith and no ritualism, the grace of God and not the good work of men, was the only foundation of salvation. The constitution of the first synce ever need in the Christian Church, composed of ministers and laymen, the design of that body—to harmonize difference among their members—and the spirit of love white prevalled, were made special subjects of details remarks, and the Doctor regretted that moder design of that body—to harmonize differences among their members—and the spirit of love which prevailed, were made special subjects of detailed remarks, and the Doctor regretted that modern Church councils do not meet in the same spirit and with the same purpose. He charged much of the sectarian dissensions of the Church of Christ to the ministry, but he was giad that now there is no great body of Christians in the world whose supreme opincies have not both orders represented except the Church of Rome.

LUTHERAN MISSION WORK.

Dr. Wedekind then gave a brief detail of the proceedings and plans adopted by the Lutheran Synod, which adjourned last week. It was organized four years ago, with eight churches and thirteen pastors.

which adjourned last week. It was organized four years ago, with eight churches and thirteen pastors. It has now twenty-two of cach, and in a few years more, with a corresponding increase, it will be the largest synod in the United States. Six young men are being educated for its ministry and at its expense, and the synod is determined to make greater efforts than ever to save the Germans and Scandinavians in and around this city, of whom there are not less than 40,000 within a radius of thirty miles of New York, all in sympathy with their Church, but for lack of missionary effort to gather them in are not connected with any church. It is, therefore, designed to employ one or more itinerant missionaries to attend to this work. Six hew missions have been established in this city and vicinity. A system of regular monthly subscriptions is to be established throughout the denomination, and also a system of box contributions in the family and in the Sunday school. Such a plan has been in operation in St. James' church for some time, and by it \$3,000 were collected for benevolent purposes, together with \$30,000 contributed for church and local purposes. Increased subscriptions are demanded this year in view of the enlarged enterprises of the Church.

UNITED PRESBYTERIAN CHURCH.

Expounding the Scriptures-Sermon by Rev.

G. D. Mathews.

The Rev. G. D. Mathews officiated at half-past three P. M. in the United Presbyterian church, Jane street, between Hudson street and Eighth avenue, the congregation consisted principally of trades people, and the service was conducted in a style that would gladden the heart of an opponent of the ritualistic movement. There was neither organ nor harmonium, and the congregation were the choir. The hymn sung before the sermon was a metrical "allowed by the General Assembly of the Kirk of Scotland," and guaranteed to be "more agreeable to the original" than any yet published. The sing-ing commenced with the seventh verse, which ran thus:—

to the original" than any yet published. The singing commenced with the seventh verse, which ran thus:—

God's last is perfect, and converts
The soul in an that hes.

God's testimony is most sure,
And makes the simple wise.

EXPLAINING THE SCRIPTURES.

The preacher, having read the first verse of the First Epistic of St. Paul to the Thessaloninas, said he was commencing a series of jectures from that Epistic. In the first piace it was necessary to consider the circumstances under which it was written. Thessalonica was a city of Macedonia, the northern province of Greece, and received its name from a sister of Alexander the Great, three hundred years before the Christian era. It was most favorably situated for trade and commerce and rapidly rose to wealth, and shared the traffic of the Southern Seas with Ephesus and Corinin, and before the building of Constan imople it was the chief city of either side of the Hellespont.

UNDER THE ROMANS

It became rich and populous, and received from its then masters many peculiar privileges for its citizens. Under the slightly altered name of Salonica it is now the second city of European Turkey, and contains seventy thousand to eighty thousand infinituation. Probably on account of its trading advantages great numbers of Jews iresorted there in the time of St. Paul, and to this day Jews are found there in large numbers and exercise considerable importance. When St. Paul went to Thessalonica he wisited the synagogue, as he was accustomed to do in strange places, and not having to enter upon a discussion in natural theology, he speke to them of the characteristics of the Messalo, while there were many proselytes among the Greeks, and of the chief women not a few. His visit was at first all pleasant, unlike that which he made to Philippl), where he was so

BARBANOUSLY TREATED;

but the enmity of the unbelieving Jews at Thessalonica was soon aroused. There was a great tumult, and the brethren sent away Paul and his companions secretly and by night. Paul sent back to them those th

ment and their anxiety that he should revisit them. Paul then wrote them this epistle, in which he does not enter into doctrinal discussions, as in the Epistle to the Hebrews and Romans; but, on the basis of truth already received through his preaching, he seeks to incite them to the holizons of life and une-

there was no enemy in front, The su about the year \$1 of the Continue to this column to the Continue to the Co tos, and individuals ar

pter, giving what may be deac explanation of every word and p intelligible style. A hymn was

CALLEGIATE DUTCH REPORMED CHURCH

out by eulogizing the pupil of Gamailel, Saul of Taisis, the spiritually endowed, greatly favore apostle of the Gentiles, who knew how the discuss so graydly the loftiest themes of Divine revelation and to speak so tender of human obligations. St. Paul did not address the Christians such meaningless words as the Pagas and the Popish pricets used in their rites, but used in who preached what he had seen and believed; he was no mere ecclesiastical official, coming with SANCTISONIOUS SERMING to perform his duties, but God's minister—a some thing between God and the sinner. The words the text treated, first, of the subject of his preaching, or the minister's word. That word was the gospel of Christ; the "good news." the song whos first notes were sung at Bethleheim, when angel prociatined giory to God in the highest, for God in the grace of God," not one of those invented by the admits the words and the stream of the contraction of the stream of the contraction of the process of the grace of God," not one of those invented by the stream white the stream of the contraction of the stream white stream of the str

proclaimed giory to God in the highest, for Giglorified in man's salvation. It was "the gost the grace of God," not one of those invente men and which always end in inextrosable o sion and babbling. How should be define git meant all that God has to give and men cat ceive—that would answer the purpose. St. speaks of "the fulness of the blessing of the pei"—cinstering together the most expressive was if they were

It was the gospel of reconciliation and joy; for, as separation from God is the remote cause of all misfortunes; the consciousness of reconciliation is the true remedy for all our lis. They fall away like withered leaves when the new sap begins to flow, and the reireshed spirit feels the beauty of the words,

and the reference spirit feels the occurs, words,

At this season the flowers decay and everythin around us is dying—for everything lives to die; b God gives to us a glorious immortality, and f shall live where life shall be the fallness of joy as pleasure forevermore. The next branch of the subject was "The surety of the pulpit." St. Pacame "In the fulness of the gospot." It w God's method of saving souls. The minist preached not his own message, but God's, to 1 people, and he reflect upon the words, "Lo, I is with you always". —no matter where—it don't many odds; no matter where—it don't many odds; no matter where—the preacher be sunner or a saint. The third branch was The relation of the Minister to the condition.

Of the pulpit to the pew. St. Paul asked the Chi

of the pulpit to the pew. St. Paul asked the thans for their prayers. It was the duty of the pie to pray for their minister—they could do no more. The prescher alluded to a recent occasion on which it gas illuded to a recent occasion on which is guarantial is heart to hear that that congregation were practice from and his; it was consoling to know the mag for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and that he had consoling to the magnetic for him in pracer and the magnetic for him in the magnetic for him in pracer and the magnetic for him in the magnetic for him

was resterday filled by a congregation composed of both young and old Christians. It was understood that the pastor, Rev. A. K. Sanford, would preach a sermon particularly suited to aged Christians; con-sequently the old members of the church were preent in full force with willing ears, ready to drink ably to his promise, Mr. Sanford's disco ferred principally to the state of mind and to the re-ligious status of those Christian warriors who have grown old in the service of their Master.

one Mnason, of Cyprus, an old disciple, with whom we should lodge." (Acts, xxl., 16.) An old disciple, suit a he, is one who has grown old in the service of Christ: one whose long life has

An old disciple, said he, is one who has grown old in the service of Christ; one whose long life has made him effects in the KNOWLEDGE OF CHRIST;

One whose mind has been enlarged, whose experience has been enriched and whose judgment has been matured. The faith of an old disciple is rooted in the gospel of Christ, and, like the oak which breasts the storm and sinks its roots deeper in the earth, so the aged Christian, having fought the good fight and battled against the snares of the devil, has his faith more firmly fixed in the Rock of Ages. We see in an old disciple great simplicity in his dependence for salvation on Christ, A young Carristian is distressed by the many varieties of leeting which he nature is smitted with; but the aged Christian has learned the faliacy of fixing his spiritual hopes on feelings alone and therefore places his dependence more on Christ. As he advances in years he learns to draw consolation from sources outside of himself. While

This sun of Consolation from sources outside of himself. While

to a young Christian, is closed by the infirmities of human nature, the aged Christian has learned to distinguish between depravily and the involuntary weaknesses of his nature. He as not distinged so easily, though his feelings vary at times, nor is his near depressed atmatters of amail interest, and he can say with Paul, "I know in whom I have believed and that He is able to keep what I have committed unto him against that day."

A Christian, as he increases in years, will be weated from the things of this world and his interest decline in its affairable has examined at thoroughly and has seen the fallacy of placing his hopes on temporal matters. He has become, as it were, crucified to the world, and can no longer follow its pursuits or take any interest in the outside world. Those on whom he had placed his affections are now in the grave, and it is no wonder that his own hopes and aspirations should be in the same direction. In an old disciple we see greater cannot in judging otners, and

L'EGLISE DU ST. ESPRIT.

Telling the Truth with Charity-Sermon by

Rev. A. Verren.

The attendance at the beautiful French Episcopal church, in Twenty-second street, near Fifth avenue, was rather sum yesterday. The cause of this may be ascribed to the fact that the members of the church are at present engrossed with the meetings for the relief of the French wounded in the war. The choir of the church is very good, the voice of the soprano being remarkable for its strength and purity.

Episcopal service the aged paster of the church, the Rev. A. Verren, preached from the text, fourth chap-ter, afteenth verse of the Epistic of St. Paul to the Ephesians—"Telling the truth with charity." To illustrate his arguments the reverend gentleman

Epinesians—"Teiling the truth with charity." To illustrate his arguments the reverend gentleman divided the sermon into two parts. First, "We must teil the truth." The word "truth," he said, should be taken in the broad sense of the Divine Master. We must teil the truth because God commands it, and because this truth is the word of God himself. We find another motive for teiling the truth in the historical lact that our ancestors.

THE FOUNDERS OF THIS CHURCH, have suffered all manner of privations—exile, torture and death, for proclaiming the truth. As the descendants of these martys, it is our duty always to teil the truth with charity and love; with hatred for an itself, but piety and compassion for the sinner. We must not augment his pangs of remorse with severity, neither in action, speech or looks. Our Saviour tempered truth with gentleness; He went from place to place doing good to repensant ainners, and at the sight of Jerusalem His love and compassion for sinners found vent in the following exclamation—"Oh, Jerusalem, Jerusalem, how often would I have gathered you under my wings, even as a hen gathers her chickens; but ye would not." Unhapply many of us do not act in the spirit of the Saviour. We do not comprehend that those who have been long estranged from the truths of religion cannot all at once be breught to see the abyes of their doubts and furthey of their objectious. If they, therefore, demur or find tsult